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A

HISTORICAL DISCOURSE,

DELIVERED IN THE

First Reformed Protestant Dutch Church

OF


TARRYTOWN, N. Y.

BY

✓✓
REV. ABEL T. STEWART.

MAY 13, 1866.

NEW YORK:
ANSON D. F. RANDOLPH,
No. 770 BROADWAY,
Corner of 9th Street.



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TARRYTOWN, *May* 14, 1866.

REV. A. T. STEWART:

Dear Sir,—We were greatly interested in the Historical Discourse preached yesterday by you.

This history of our church, prepared, as it must have been, with great labor, and much of which, we are sure, it would be impossible to reproduce, if this be lost, we feel should be preserved in more permanent form, and we will feel greatly obliged if you will furnish us a copy for publication.

We cannot neglect this opportunity to say how much we regret that the providence of God has seemed to your mind to order you to another field of labor, and that the harmonious relations that have existed between you and this people for nearly fourteen years are to be severed.

Be assured that you leave behind you pleasant memories of a most useful service here, in the cause of Christ, and carry with you the universally kind wishes of this people for your happiness, and their fervent prayers that your future labors may be greatly blessed.

We are, dear sir,

Faithfully yours,

JOHN R. BACON,	WM. H. PLATT,	AB'M D. STEPHENS,
JAS. M. SWIFT,	E. R. BOGARDUS,	WM. SEE,
H. G. GILBERT,	WM. B. LANDRINE,	JNO. A. VAN TASSEL,
FRANCIS BROWN,	JOHN P. LANDRINE,	ISAAC R. MEAD,
JOHN R. STEPHENS,	P. AUGUSTUS SEE,	JOHN F. POWELL,
AB'M D. STEPHENS, JR.,	JAS. S. SEE,	W. F. MINNERLY,
CHAS. G. STEPHENS,	WILLIAM HAWES,	HIRAM BIRD,
JOHN MILDEBERGER,	L. J. MABIE,	AB'M D. TOMPKINS,
JAMES SEE,	EDW'D T. TOUNIER,	W. F. VAN WART.

SOMERVILLE, *May 24th*, 1866.

DEAR BRETHREN: I am much pleased with the desire you express for the preservation of the history of your church and its branches, contained in my last morning sermon.

Many of its facts and incidents were learned from a generation passed away, and, as you believe, could not be reproduced if now lost.

The sermon is therefore placed at your disposal, in the hope that it may be a memento of the happy relation so long existing between us, and serve through coming years, as you recur to its pages, to deepen your sympathies, and hold you together in Christian love and labors,

With great respect and affection,

I remain,

Your former Pastor,

ABEL T. STEWART.

S E R M O N .

"Then Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us."
—1 SAMUEL, vii, 12.

It is becoming in us, as well as important, to acknowledge our mercies. We are indebted for them to God, and can make to Him but the simple return of our gratitude. He is also pleased with our appreciation of His goodness, and has encouraged us to record His loving-kindness. The patriarch Jacob, about to ask of God deliverance from the hand of his murderous brother, cried, "I am not worthy of the least of all the mercies and of all the truth which thou hast showed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands." In the same spirit, Samuel, the tried friend and prophet of Israel, prayed for her when in trouble, and upon her deliverance, acknowledged the help of the Lord. On one occasion, he prayed earnestly for her success over the hosts of the Philistines; and the Lord in gracious answer, "thundered with a great thunder on that day" upon them, and so discomfited and subdued them that "they came no more into the coasts of Israel." Then Samuel, in grateful remembrance of this and former mercies, took a stone and set it up on the place of victory, as a monument of God's

goodness, "and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us." In the light of this sacred event, it seems well for us, as a church, to look back over our history, to note our mercies, and raise an Eben-ezer in all our hearts, in grateful acknowledgment of Him, who has been our helper.

In the year of our Lord 1715, this church, called the Church of Philipsburgh, saw that no minutes had been kept of their ecclesiastical affairs, and determined to record them as far as they could be "discovered according to the real truth." They chose for this important undertaking, Abraham De Reviere. He prefaced his work by "laying before the gracious reader" the historical fact that it had "pleased his Royal Majesty of England, Scotland, France and Ireland, Defender of the Faith, etc., about the year of our Lord Jesus Christ 1680, to grant by prerogative, consent and license, to the Honorable Fredryck Flypse, to freely buy to or in a sale of estate, in the county of Westchester, in America, beginning at the place of Spuyten Duyvel's Kill and running north along the river to and on the kill of Kitch-awong (now called Croton river) &c., &c., as in the license and patent is contained, which is called Philipsburgh, and that Lord Philips had contracted with — to let any one settle on said land free, for certain stipulated years, in order that it should, as soon as possible, be cultivated and settled." He then shows "in what manner these first Christian inhabitants, in this heathenism and with and

among the heathen" (meaning the American Indians) "endeavored to live as true Christians. First, they thought it very necessary to meet together at a convenient place on the Lord's day, to pray to God with the whole heart, and praise and bless Him with psalms and hymns. Secondly, they thought it necessary to find a Reformed minister of the gospel, and to persuade him to come three or four times a year to preach and to administer the holy sacraments, that thus the church of God might be the better partakers of the grace of Jesus, and the covenants of the holy sacraments, according to the true Christian Reformed religion." Further on he records the acceptance of their invitation, "given 1697 to the very learned and pious Rev. Guillaume Bartholf, minister in Hakinsack and Hagquackenon, to preach for them, and administer the sacraments three or four times in a year; and the continuance of these ordinances until the 2d of November, 1715; also the payment of the minister for these services, and of Mr. Van Houten, who carried him on these long journeys from and to his home in Hakinsack."

On the 18th and 19th of April, 1716, Mr. Guillaume again performed religious services in this church. He was brought and returned as before by Tunis Van Houten, and a special record of thanks was made on the occasion "for the usual liberality of the very Provident Lady Madame Catharina Philips." About this time, a record of thanks was made to Lord Adolphus Philips, in the following words: "Resolved,

that we take in hand and complete, in as far as possible, our resolution to show the duty of thanks which we owe for the many mercies done to your servants, our parents of blessed memory, but especially to us, your present servants and women servants from time to time, by your Hon. Right honorable Lord and Father of blessed memory, as also from your Honored Mother of blessed memory Lady Margarita, as also by your Lord Father's last wedded wife Lady Catharina, as also by your Hon. Right Hon. and noble, very wise and provident, our Lordship, the Lord Adolphus Philips, viz.: for the many benefits done to us your faithful servants and women servants through various favorable means and good instruction, we therefore pray with all reverence that your Hon. Lordship will receive and accept these our small thanks according to our small desert, and we your honored and obedient servants will remain obligated and will ever be your honorable very obedient humble servants."

The old records consist of eight books in Dutch, and reach down to the times of peace succeeding the American Revolution.

The 1st contains the date of "the observance of the Word of God and the holy sacraments and the compensation every time."

The 2d contains "the names of all the respective persons, who after Christian examination and exhortation have united themselves and have been received as *members* of Jesus Christ to appear at the table of the holy sacrament of the Lord's Supper. Firstly

and before all the Right Hon. Pious, very wise and provident Lady Catharina Philips, widow of Lord Frederick Philips who did here very praiseworthily advance the cause of religion. Furthermore of the church at Philipsburgh,

Abraham De Reviere.

Isaac Sie sien. and Esther his wife.

Isaac Sie Jun.

Joachim Van Wert and Christyantye his wife.

Syboret Kranckheyt and Maritie “

Ryck Abramsse and Tryntje “

Jan Ecker and Magdalentje “

Wolffert Ecker and Marytie “

Jan Fouseer and Eva “

Andries Van Dyck and Gresje “

Isaac Van Dyck and Barber “

Abraham De Reviere Jr. and Weyntje “

Gerridit Van Weert and Cathalyna “

Jan Hart from Switzerland.

David Storm and Esther “

Barent Duytsen and Maritje “

Lodewyck Ackerman and Hillegonda “

Rachel the wife of Thomas Heyert.

Dirck Storm and Maria “

Jacob Van Texel and Aeltje “

Sebastiaen Michgielye and Galante “

Gregoris Storm and Engeltje “

Poulus Rutan and Angelica “

Peter Sie and Pironella “

Jacobus Sie and Catharina “

Jan Louwrenye and Marytje his wife.

Jan Van Texel and Catharina “

Abram De Vauw and Meeno “

Geertje, wife of Pieter Buys.

Antje Banckert, wife of Hendrick Krankheyt.

Beellitje, wife of Jacob Van Weert.

Louwrons Mathyse Banckert and Niesje De Groot
his wife.

Margritje, wife of Joseph Escoth.

Willem Aertyen, daughter of the above.

Abram Van Dyck and Elizabeth his wife.

Antje Van Lent, wife of Carel Davidyen.

Peter Storm and Margrietje his wife.

Antje Van Weert, wife of Samuel Cauckle.

Herman Jurckye and Maria his wife.

Antje Sybout, wife of Jan Beesly.

Antje, wife of Hendrick Cronkheyt.

Cornelius Van Texel and Antje his wife.

Antje Keninck, wife of Louies Boule.”

This record doubtless shows the entire number who had been connected with the church, without giving the date of their connection, from 1697 to 1715. From this last date the record is continued with regularity, showing the year and the day in which additions were made until 1775 and 1776. Then a dark and distressing period arose, in which all hearts were enlisted in the strife for liberty. The tea, about to be forced upon the people, had been thrown into the Boston harbor. The House of Burgesses in Virginia had protested against the act of Parliament closing the Boston port, and been dissolved for its action.

The Virginia Legislature, and the Massachusetts Assembly, had alike recommended a general Congress. It had assembled in Philadelphia, in a meeting described as "awfully solemn." Conventions had been held in some States, town meetings in others; and the eloquent tongues of such men as Patrick Henry, and Rutledge, John Adams, and Josiah Quincy, had been loosed in discussion of public rights and measures. Eight patriot men had been shot down in Lexington, and the cry of blood was running through the land. Then for nearly ten years, including the period of the Revolution, and reaching to February, 1785, no one draws a pen in these ancient records. Children were born but not baptized. Sinners repented, we would hope, but were not united by profession with the church of Christ. There was no open house to publish three times the names of those who, in the sight of God and His church, would be joined in holy wedlock; no pleasant assembly, to whom the Scriptures might be expounded; no church in Zion's court, to celebrate the holy supper. But when independence had been gained, and peace had spread her holy and sweet influences again, men returned to their house of God, entered in and kept holy day. From 1785 to 1817, the record of membership continued in a second volume is also full; but from this last date to 1837, a period of twenty years, closing the ministry of the Rev. Mr. Smith, we have no mention whatever of persons received into the communion of this church. The space allowed for such entries is filled up, and the record breaks off, leaving the impression that it was

transferred to some other book, which has not as yet been found.

From 1837 to 1852, it is much obscured by marks and interlineations connected with the dismissions of members to form the South Church. From 1852, when a new record was made out, it is complete to the present time.

The third Book carefully notes the *officers* of the *consistory* in the order of their installation, from the beginning of the church to the year 1790. In this period of nearly one hundred years great accuracy is visible. It shows that in 1697, Abraham De Riviere was elected elder, and Jan Ecker, deacon; that the next year, Ryck Abramsse and Wolffert Ecker (the original owner and occupant of the house lately resided in, and rendered famous by Irving as Wolffert's Roorst) were added; that two elders and two deacons continued to form the consistory until the year 1736, when their number was doubled, making, as at present, eight officers. In Book fourth is a record of *Baptisms*, giving the names of the parents, children and witnesses, with the periods of birth and the administration of the rite, complete from 1697. Even the children born between the years 1775 and 1785 were in many instances baptized, and their baptism recorded, at the close of that period.

The fifth is a record of *Marriages*, and like that of members and baptisms, is continued from 1785 or '90, in a second and even third volume in English.

The sixth and seventh record the receipts and ex-

penses of the deacons--and the eighth is simply an index to the preceding books. They are all bound in one volume in parchment. It is sadly injured and some of its pages are nearly obliterated by the many and careless hands through which it has been suffered to pass. It has on one of its covers, the writing—

“Een draght mackt makt
Maar twist verquist.”

This motto is one that we will do well to remember and practice. Our fathers borrowed the first part of it from the United Netherlands, who, more than a century before had inscribed it on their banners, and risen by their adherence to it, into an independent and mighty republic.

The emigrants from Holland brought it, with all its deep meaning and principle, in their hearts to this country and infused it into the American mind, where it gave birth in time to “our own much more extensive and powerful Union.” So long as its sacred hold upon the affections was nowhere impaired, we continued one mighty, and prosperous, and happy nation. God in mercy grant that we may become thoroughly united again in territory and in heart, and never forget in any part of the land, that

Unity makes might,
But discord squanders.

I am able to-day to present you with an exact and faithful translation of these records, by one of our Theological students, Mr. Louis H. Bahler, formerly

of the Holland Academy ; and we are happy to record the names of Wm. Hawes and Augustus F. Weeks, who have kindly offered the necessary means to secure the binding of the same, and also of the original writing.

The above facts drawn from the records show the existence here, of a church sound in the faith and worship of God, and favored with the ordinances of grace, as early as 1697. Two years later we find this people in possession of a stone church edifice. Above the doorway is inserted a tablet bearing the inscription : "Erected and built by Frederick Philipse and Catharine Van Cortlant his wife, in 1699." The tablet was inserted many years after the building of the house, and probably bears the date of the building's completion. There is a *tradition* concerning the erection of this house which may show that it was begun as early, at least, as 1694, when the church was organized. As related by one of the most excellent of our now departed members it is, that Mr. Philipse, aided especially by his wife Catharine, began to build the church edifice two or three years before he finished it ; that he laid the foundation, and then began to repair the dam at the mill ; that when the dam was built a freshet came one night and washed it away ; that he then erected a new and better dam, and the waters washed it all away again ; that while he and family were in great distress about their loss, his old slave Harry had a dream, and for several nights the dream was repeated, to the following purport—that God was

displeased because Master Philipse had stopped building the church to build his dam, and that it would never stand until the church was built; that he must now go on and build the church, and then the dam, and it would stand. Harry told this dream to his master and mistress, and they were both so much impressed by it that they built the church and then the dam, and it stood. The edifice, however small and unpretending in architecture, was built with great care, and exceeded in some of its materials the ability of the country at the time of its erection. The small yellow brick, a few of which are still retained in the sides of the present entrance, were brought from Holland, and gracefully set above the original door in the South side, and around the windows. The windows that were originally Gothic have been enlarged and made square. The panes of glass that were of very small size have been changed for larger ones; and the heavy cross-bars of iron that precluded entrance, even when the sashes were raised, have been removed. The door has been transferred to the west end facing the street. The pulpit was in form a regular octagon, and the sounding board a regular hexagon. Both were small, for the most part of mahogany, and brought also from the fatherland. They have been taken away and scattered, so that scarcely a vestige of them can be found. The ancient gallery on the north side, and where the fine choir of Mr. Purdy once stood and led the praise of the assembly, is taken down, and that on the west is widened and extended from side to side. Originally,

the seats were benches, with the exception of a long and elevated one on either side of the pulpit, covered with a rich curtain for the special use of the Philipse family. It is said that Lord Philipse occupied the one and his wife Catharine the other.

At the close of the revolution the minds of the people had undergone a great change, and in repairing the edifice they rudely tore down the rich awning, pulled out the iron supporters from the wall, and made the thrones, as they were called, convenient pews for the worthy elders and deacons. They also changed the naked benches into pews for the congregation, and said they would have no lords and kings, but all the worshipers should be on a level. The characters *WF* cut upon the vane mounted on the east end of the building are the initials of the founder, Vredryck Flypse. The bell that still rings out so shrill was cast according to order in Holland in 1685, and bears besides its date the inscription, "*Si deus pro nobis, quis contra nos.*" *If God be for us who can be against us?* Beautiful expression, and worthy of being sounded out under the whole heaven for the encouragement of the Christian heart. Somewhat developed, it cries triumphantly in every believer: "If as our Judge God is satisfied; if as our Father He loves us; if as the Controller of all events He will make all things to work together for our good; if, in a word, all He is, and has, and does, is for us, His people,—who can be against us? who rationally against us? who successfully against us? who of all the conquered enemies of



the cross can safely be against us in our progress toward Heaven?" The communion table and service were ordered at the same time. The table when drawn out, as it was in ancient times, for the guests who came up in small companies and sat around it, filled all the open space in front of the pulpit. It is massive oak inlaid with ebony. Some years since, when the pulpit and sounding board were taken down, it was removed and placed with them in the rear of the house. It was there purchased of consistory by Judge Constant for the sum of \$25. Subsequently, when the workmen had finished, the church had need of their ancient article of furniture, and no little dissatisfaction being expressed at their loss, James Paulding generously purchased it at the price paid for it by Judge Constant, restored it to its original beauty at an additional expense of fifteen dollars, and returned it, where it has ever since been held in higher and more general appreciation.

The service, consisting of one plate, two beakers and baptismal bowl, are of silver, and of the finest make and character. The plate is unusually large and heavy. The beakers, or cups, are about seven inches high, and richly engraved. The one bears the name of Fredryck Flypse, and the other of Catharina Van Cortlant. The bowl is eight inches and a half in diameter, and is also inscribed with the name of Fredryck Flypse. It was at first oval on the bottom, and was placed in a socket extended from the pulpit. When the South Church was built no socket was provided, and because the

bowl did not stand firmly alone, but rocked from any slight motion, a rim was placed upon it. If this were removed it would be restored to its original character. This bowl, with one of the beakers bearing her name, the communion table, and damask cloth of specified dimensions, were given by will of Mrs. Philipse, in 1730, to her son-in-law, Adolph Philipse, "in trust to and for the congregation of the Dutch Church, erected at Philipsburgh by her husband, deceased, according to the Synod of Dort."

The frequent and honorable mention made of Mrs. Catharina Philipse in your history shows that she was no ordinary disciple of Christ. She relieved her husband of the care and labor of building the church edifice, riding, it is said, on horseback from New York, where he was engaged in business, to superintend the work. The probability, however, is, that she rode only from Yonkers, where Mr. Philipse resided before removing to Tarrytown. She also used her means to send for and to defray the expenses of bringing the minister from, and returning him to his home in, Hackingsack, several times in a year, for a period of nearly twenty years. When she had filled up her day in usefulness, and ripened for Heaven, she fell asleep in Jesus, and was buried in a vault under the floor of the edifice she had so nobly erected. Some years since, when the floor was torn up for repairs, two antiquarians appeared in the neighborhood, and were exceedingly anxious to go in and see the final resting place of this excellent woman. It was suspected, however, that they

were more anxious to see the silver plate believed to be on her coffin. Before night set in the leading workmen had arranged that the whole weight of the floor, and as much as possible of the building itself, should forever rest on the entrance to her tomb. Mrs. Philipse and the silver plate are still there.

The further history of this church will impress you that God has dwelt in it in an eminent degree. From 1697 to 1775 there were received into its communion, on confession of their faith, 330 persons. From 1785 to 1817 there were added 307 persons; and from 1837 to the present date, 336, making in all 973 souls. The ministry of Mr. Smith was very successful, and the probability is, that if the last twenty years of his harvesting were registered, they would increase the number to twelve or thirteen hundred persons who have gathered here for the first time at the table of our Lord. Of this number two have entered the ministry, Jacob C. Dutcher, late pastor of the Reformed Protestant Dutch Church in Market street, and George Rockwell, our excellent and self-denying missionary in the Church of the Thousand Isles. We may here add that Alexander Watson, first a deacon, and then an elder, in this church, was licensed to preach the Gospel by the Classis of Westchester, in 1857, and Herman Schnellendreussler, at first a successful missionary to the Germans in Albany, and afterwards a faithful chaplain in the army, was carried through his theological course at New Brunswick by funds raised for the most part among you. The blessing of

God has rested very greatly upon the efforts of your ministers to build up Zion. This will appear as we proceed to trace your further history as a church under their care. The first of the nine, Rev. Guillaume Bartholf, who ministered here from 1697 to at least April 18th, 1716, gathered many souls into the kingdom. He was born in this country, but went to Holland to be educated. He was, in all his labors here, as well as at Hackensack, where he lived, held in very high esteem. His immediate successor is not known. The records show that the church enjoyed the services of a minister, and that additions were made to it, especially in the spring and fall of almost every year.

Next we hear of the Rev. Johannes Ritzema. He was educated in Holland, and labored much of the time in New York city, from 1744 to 1784, when he was declared Emeritus. His name appears frequently on the minutes of the Coetus, the Conferentiæ, the Convention, and the General Synod; and he seems to have been honored more than any of his contemporaries in the Church with offices of position and trust. When this learned and excellent man became your pastor, we have not been able to learn. From a statement of his own, we know that he was the minister at Philipsburgh, as well as at Harlem, the Manor of Fordham, and the Manor of Cortlant, in 1755; and from other sources of information we gather that he continued to minister to this church until the commencement of the Revolution.

The Church of Cortlant, before mentioned, and now called Cortlandtown, was early formed from this church of Philipsburgh. In 1717 the respective inhabitants of the Manor of Cortlant and Philips united, "as had been resolved by common consent, to support religious services in the Church of Philipsburgh." It was agreed that the "former should pay one fourth, and the latter the three other parts of the salary, and that they should henceforth be together as one church, and be noted together in the book of church minutes." Your pastor accordingly entered upon your record at that time the names of twenty-six persons, as "members living on the Manor of Cortlant, and patent of Capt. De Ray and Ryck Abramsen.

"Firstly—Seybout Herrickson and Maritje his wife; Jan Herrickse Kranckheyt and Grietje his wife; Brackey De Punmathys Brouwer and Maritje his wife; Nathan Beeley and Esther his wife; Catharina Van Texel, wife of Hendrick Lent; Grietje Brouwer, wife of Samuel Brouwer; Hendrick Lent and Cornelia his wife; William Van Texel and Weyntje his wife; Antje Sybout, wife of Jan Beesly; Maria Pun, wife of Abraham Lent; Aeltje Brouwer, wife of Jenriaen Woll; Thunis Kranckheyt and Sophia his wife; Willem Teller and Maritje his wife; Jeremy Ceuniff and Antje his wife; Maritje, wife of Cornelius Michgielyen."

There are also to be seen noted here the names of persons united in the marriage relation in Cortlandtown, from 1706 to 1756, after which the residence of

the parties was for a few years only partially given, and then entirely omitted. There is in the possession of the clerk of that consistory, a manuscript volume entitled "A Church Register for the Manor of Van Cortlandt," in which is recorded the names of infants baptized, with those of the parents and witnesses, from 1741 to 1747, and again from 1774 to the present time. Mr. Bolton, in his history of Westchester county, says of this register, which he saw some nineteen years ago: "The first entry occurs June 3d, 1729; 'baptized Teunis, the son of Hendrick Brower and Jannetje Crankheit.'" He also gives the following minute, which we once saw: "The 28th day of June, 1760, ordained as consistory, Hermanus Gardinier, Abraham Van Tessel, as elders, and Abraham Lent as deacon." These facts render it probable that the church on Cortlant manor was organized but a few years later than this at Philipsburgh, but that having no house of worship and no pastor, it depended very much upon this for the public means of grace; was intimately associated with it for many years, and contributed its part to sustain the service. They render it also probable that at different periods, beginning with 1729, some one of their consistory would attempt a record of what was done of an ecclesiastical character among them.

At an early period they had given to them by the Van Cortlants, 150 acres on what is commonly known as Montross Point. Just over the northern boundary of this, and on the bank of the river, they built a

church edifice. We may suppose it was there when Mr. Ritzema was the minister in 1755. It was burned by the British in the Revolution, and the resting-places of the dead around it falling into the hands of private claimants, have long since been undermined by the brick-maker, and carried away. Without house or pastor, this church fast declined. The Rev. Mr. Jackson was appointed in April, 1792, to visit them and report their state to classis. He did so, reporting in the fall of the same year, that they "had lost their church, diminished in numbers and greatly dispersed." In the spring of the next year, the Rev. G. A. Kuypers and Peter Stryker, each with an elder, were appointed to visit them, "in order to organize a consistory, and to do everything in their power to the edification of the congregation." Almost all the classis and all the candidates under the care of classis, visited the church in its low state from 1792-1798. The Rev. Mr. Jackson preached for them on several occasions, and contributed very greatly by his labors to its re-establishment. Their minutes show their organization in the election of three elders and three deacons, on October 22d, 1793, and their ordination on April 21st of the next year. On December 30th, 1794, they were incorporated, and the following year Mr. William Cockroft deeded to them "one acre, two quarters and three rods of land for six shillings lawful money paid." In this connection, the books show a reservation made of sittings for ten persons of his family. On the above beautiful eminence touching

the west side of the Albany and New York post road, three miles from Peekskill, and a mile, at least, south-east of Montross Point, they erected their present house of worship. While they were without an edifice they worshipped in barns. In one of these they gathered soon after the close of the war and celebrated the Lord's Supper. On that occasion, the officer to whom had been committed for safe-keeping the collections, and the grand tankard and beaker, and communion cloth, brought them all out from their hiding-place, and laid them, the bag of cents among them, on the table. "It was," said the relator, "a most precious season to us all." The classis continued to supply the church until the spring of 1800, since which time the following persons have ministered to it as pastors: William Manley, from May 8th, 1800, to 1806; Abraham Hoffman, from March 27th, 1810, to 1830; Robert Rickwood, from October 21st, 1831, to 1836; Cornelius D. Westbrook, from July, 1836, to 1850; Samuel Lockwood, from November 14th, 1850, to December 18th, 1852; John B. Steele, from 1853, to 1858; Mr. St. John, supply, November, 1858, to the winter of 1864 and '65; and Mr. Wm. H. Anderson as pastor elect, from May, 1865, until April, 1866.

The Rev. Mr. Hoffman resided on the original church farm; a property which to-day, without its improvements, would bring from one hundred to one hundred and fifty thousand dollars. It was all sold under the ministry of Rev. Dr. Westbrook, for \$2,750. Part of this sum went to pay the salary; a little of it

was given to the church in Peekskill, erected in 1837; and the balance, about \$1,500, was wisely laid out in the purchase of ten or twelve acres of land, and the erection of a neat parsonage near their church edifice. The encumbrance on this is about \$1,400. The whole property over the indebtedness is safely valued at \$5,000. This church is established in a delightful country region, and forms an inviting field of labor to a prudent and earnest minister of Jesus. It was placed by the Particular Synod of 1863 under the care of the Classis of Westchester. They gave to it as it needed their immediate attention. They will doubtless continue to look after it, and seek to have it, by the blessing of God upon the use of the proper means, enter on a course of prosperity. The Church of Peekskill mentioned above, was originally Congregational. In 1831, being without a pastor and much in debt, it made overtures to the Reformed Dutch Church at Cortlandtown, under the care of Rev. Robert Rickwood. These as accepted were, that the pastor of the latter should preach part of the time at Peekskill and administer the sacraments, and that his church at Cortlandtown should hold all the members, and assume all the debts and property of the church at Peekskill. The Rev. Dr. Westbrook succeeded the Rev. Mr. Rickwood in 1836, and for fourteen years seems to have occupied the same position as pastor of the church at Cortlandtown, and preached a part of the time at Peekskill.

In 1839 the consistory of the church at Cortland-

town built a chapel in Peekskill, and on September 1, 1850, a committee, by order of the South Classis of New York, organized the First R. D. Church of that place with seven members, two of whom were chosen for its elders. In the spring of 1851 God sent to this feeble church as her first pastor, the Rev. Charles D. Buck. Under his able ministry and sacrificing devotion to his work, responded to, more and more, by his people in each succeeding year, she now, in May, 1866, "comes up from the wilderness" of doubts and trials "leaning upon her beloved Saviour," possessed of a beautiful property worth twenty-five thousand dollars, free of debt, and "rejoicing as a strong man to run a race."

A call of your church upon the Rev. Stephen Van Voorhees, of Rhinebeck, was approved of by the Synod, May 17, 1785. On the 25th of September, he, as pastor, baptized Lovine, daughter of Solomon Hauws and Lovine Hammon, in *English*, and his administration of the ordinance in that form gave great offence to the congregation. He kept all his records in English. Besides ministering to this people, he preached also, "by unanimous agreement of Consistory on every fourth, and sometimes on every third Sabbath, at Sing Sing"—that is, as we know from reliable sources, in the house of worship then standing in the burying ground near the post road, and about a mile south of the present corporate limits of Sing Sing. He was the first candidate examined and licensed by the Independent American Synod, meeting in October,

1772. He ministered here about three years, and we are happy to know that one of the most intelligent, as well as one of the ripest of the departed Christians of our place, Mr. William Requaw, of the Methodist church, spoke of him as being a very excellent preacher and very worthy man.

He resided on the corner of the post road and the north side of Main street. "Young Requaw," as he was then called, was thrown into his society every day, and was aided in his search for knowledge with books and personal instruction, and when he became the venerable "Uncle Billy Requaw," and was going down to the grave full of honors from his church and county, he often gratefully referred to his early friend and instructor. But what a change in religious feelings does one feature of this history call to mind! Eighty years ago a gifted and holy minister of Jesus baptized a child in *English* in yonder old house of God, and almost all the good people of the community were offended at the *innovation*.

Oh, that our Dutch Fathers had not clung so obstinately to their language in religious services! God grant that their descendants, seeing this former weight to our progress as a denomination recorded on the page of history, may take warning from it, and never, in all our future, be so short-sighted in any of our important ecclesiastical matters.

Rev. John F. Jackson, spoken of in our remarks concerning the Church of Cortlandtown, began his ministry here and at Harlem in the fall of 1791.

These churches formed his first and united charge, and he continued in it until the spring of 1806. He was called to Fordham in 1819, where he died as pastor in 1835.

He was succeeded by Rev. Thomas G. Smith, January 26, 1808. He was a noble specimen of a sound mind in a sound body. Able to endure, both mentally and physically, far more than most men, he preached extensively, and for many years with great success. With his labors in Greenburgh Church, from 1812 to 1820, many of you are familiar. It is now acknowledged on all sides, that there he was greatly persecuted. In the trial to which he was subjected his enemies met with a perfect defeat at the hands of his counsel, the late Minott Mitchell, of White Plains. When he preached his last sermon he uttered the words, "Your house shall be left unto you desolate." They were received by the community as a true prophecy, although at that time, and for years previous under his ministry, the house had overflowed with people in earnest attendance, and they were considered by some as actually fulfilled a few years afterwards, when the Presbytery refused to spend any more money upon the church, and the house was closed. Your present pastor, by special invitation, preached the first sermon of a nearly two years' ministry in it on a beautiful afternoon in June, 1848, to fifteen persons, one third of whom were children. But we do not attribute the decline of this church so much to the curse pronounced on it by Mr. Smith, as we do to the

frequent ecclesiastical relations through which, as we shall show hereafter, it was made to pass, and the drinking habits of those days, that had much to do, in some parts of Westchester county, with Zion's reproach and desolations. Driven from Greenburgh, Mr. Smith entered immediately, and more fully than he had before done, as a preacher at Unionville. There he organized the Dutch Church, by direction of the Classis of New York, in 1820; and in a house of worship, erected the same year, he continued to preach until near the close of his ministry. Following him, the Rev. John Moule labored as pastor of the church for about two years; and the Rev. John Robb, as supply, a few months. No one of these men left any church records. Fortunately, however, for its history, the Rev. Wm. S. Moore, a graduate of our theological seminary, was called in 1839 to be its pastor. He made a record of the names of such as seemed entitled to church membership, as the Rev. Mr. Dubois had done a year or two previously of the church at Tarrytown, and from that day its progress, by its minutes kept by its three pastors—Wm. S. Moore, settled in 1839; J. L. See, in 1850; Wm. S. Moore, in 1856; and Wm. E. Bogardus, in 1865—can be easily traced.

In 1821 and 1822 Mr. Smith preached on every second and third Sabbath in the village of White Plains. His labors there were of a missionary character. The Presbyterian Church edifice had been burnt in the Revolutionary war. The congregation had declined, and enjoyed only occasional preaching from

some traveling minister. Mr. Smith preached in the Court-house. His audiences were large. A new house for worship, and a reorganization of the church were contemplated. Mr. Smith left, and in 1824, after the slight labors of two or three ministers, the church was reorganized with six members, and the next year the contemplated house was dedicated. Both the reorganization and dedication were by the Presbyterian denomination. The church owes, however, more for its existence to Thomas G. Smith, at that time the pastor of the Dutch churches of Tarrytown and Unionville, than to any other human instrumentality.

When Mr. Smith closed his labors in White Plains he began them especially in Dobbs Ferry. For years he had, on week days, and sometimes on the Sabbath, been the chief preacher in all that vicinity. Crowds attended on his preaching. Among other places, he often preached at the house of a Mr. Odell, whom he would distinguish from others of that name, when giving out his notice in the Church at Tarrytown, as Mr. Odell, the father of all the Odells. While he was thus engaged in a field that seemed entirely his own, a Presbyterian church was organized, and soon after a house of public worship for the same was erected and dedicated. It is possible that Mr. Smith was pleased with this result, as he was himself of Presbyterian training and association, and no earnest efforts at extension were being put forth at that time by the Dutch Church. Through all these fields of his labor, and with all the opportunities which his popularity as a

preacher gave him, he organized but one church of our denomination. On the whole subject of church extension no man was ever like Whitefield to preach, and, unlike Wesley, to gather and hold the fruits of his preaching. In dress and manners he was careless and even slovenly. In company, however, he was genial and much sought. In love of Christ he was earnest, and in labors most abundant. He sleeps at the rear of the church edifice in which, for more than a quarter of a century, he ministered so well.

He was succeeded, in 1838, by Rev. George Dubois. This excellent man had nearly worn himself out with the labors of writing and committing to memory two sermons a week for the period of eighteen years, while pastor of the Dutch Church in Franklin street. In this state he sought a change from the city to the country, and was in God's kind providence called to Tarrytown. At the first meeting of consistory, over which he presided, it was resolved according to an understanding had with him before accepting your call, to build a new church edifice in Tarrytown, and a committee was appointed to accomplish the object of the resolution. In the meantime, the necessity for church accommodation in the village became so apparent, that the consistory hired the old Methodist Church edifice with the special purpose of holding evening service through the winter. Two thousand and thirty-two dollars and eighty-six cents, as will be seen by the report of John R. Stephens, were paid in January, 1838, for repairs on the old church, and between six and

seven thousand dollars laid out in the building of the South Church and parsonage, exclusive of the lecture-room and of the entire ground, which was a gift by deed from Abraham Storms. Of the \$2,032.86, Mr. William Landrine raised by subscription, and paid, \$761.75. The balance, \$1,271.11, was carried forward to the debt of the new buildings, making in all, with interest and incidental expenses, nearly \$8,000; of this sum, \$3,000 and upwards were realized from the sale of lands, and \$4,500 were raised by subscription by John Mildeberger, Abraham D. Stephens and the pastor. Besides these large outlays, the church, at this point in its history, increased its salary three-fold, raising it from \$300 to \$700 and a house, and it continued to pay the salary of its pastor promptly year after year. In the morning he preached in the North, and in the afternoon in the South Church, as these houses of worship were called. His previous experience and preparation, together with his undoubted piety and solemn manner, as of one who always seemed, in his feeble health, to be preaching his last sermon, gave him great success. He visited but little in his congregation, but attended to all his pulpit duties and special appointments with great fidelity. Soon after his settlement, several of his former parishioners in the city, but now living in Greenburgh and at Tuckahoe, and coming occasionally to sit under his ministry, invited him to visit their community, to preach and give his opinion concerning the propriety of their uniting to form a church. He did so, preaching at the house of

Monmouth Hart, about half a mile west of the present Moringville station on the New York and Harlem railroad. Here he met John and Charles and Richard Dusenberry, Ichabod Smith and Benjamin Carpenter, all of whom were anxious to secure to their families and neighborhood an increase of church privileges. The region in which many of them lived was next to heaven. It lay about midway between the two great contending armies in the revolutionary war, and was a portion of what was known as "neutral ground." It had been overrun repeatedly by thieving bands stealing from defenceless citizens, and especially from one opposing party to sell to the other, till piety, morality and patriotism were well-nigh driven without its limits. Among its characters was a noted Tory, named Nathaniel Underhill, who, among his many cruel deeds, murdered, in the most brutal manner, the earnest patriot Isaac Martling. For this, he was especially despised by his kindred, and by all others who supported the American cause. They erected a stone in your burying ground, which still stands a little to the north-east of the church building, bearing the inscription—

In Memory of
Mr. Isaac Martling,
who was inhumanly slain by
Nathaniel Underhill, May 26th, A. D., 1779,
In the 39th year of his age.

In this region, so overrun and blighted by Toryism, and naturally slow in regaining its former excellence, Mr. Dubois encouraged his friends to unite, to labor

and form a church of Christ. At his request, all the large Classis of New York came and preached, each in his turn once or twice during the year in aid of the undertaking. The first preacher was the Rev. Dr. Samuel A. Van Vranken, and the place of meeting, the tavern of Mr. Gilbert Underhill. There our dear brother and teacher lifted up his powerful voice, and poured forth from his warm heart, Gospel truth and supplication for the building up of Zion. The generous landlord, that he might give no offence to any of his guests either on that or the following occasions, regularly suspended a blanket in front of the bar before the hour of service, and took it down again at the close. He afterwards gave ground for a church edifice and burying ground, and in later years could be seen in company with his wife and many others, in that now moral and Christian community, celebrating the love of Jesus at his holy supper. Adjoining the church-grounds stands a pleasant parsonage presented to the church a few years since, by its life-long friend and supporter, Charles Dusenberry. In the infancy of this enterprise a conversation held by Rev. Mr. Dubois with a citizen of Yonkers, while he was on his way to the meeting of classis, led him to ask and to obtain the consent of the brethren to preach in that place, and at Greenville on the same Sabbath. The result of his efforts now appears in the self-sustaining, growing churches of Greenville and Yonkers. The Rev. Mr. Hulbert was the first and very successful pastor of these churches. The latter made a most determined

effort to leave our denomination in 1852. A full report of the transaction is contained on the minutes of the Classis of Westchester, and in one of the numbers of the Christian Intelligencer of that year. Had the seceding party in the church of Schenectady, or still later in that of Philadelphia, read the report of the seceders in Yonkers, neither of them would have ever attempted their stupendous blunder.

In the summer of 1865 Mr. Hulbert was called to build up a new church at White Plains. From the time of his settlement he has earnestly devoted himself to his work, and is already surrounded by a congregation of numbers and strength. The Rev. Professor Cole, of Rutger's College, succeeded him at Yonkers; and we are happy to learn that he also is meeting with encouragement. In the fall of 1846 the Church of Greenville, consisting of seventeen members, and able, by great effort, to contribute \$250 towards the salary, called me to be its pastor. I never knew why I chose that field of labor, unless it was through a somewhat singular ambition excited in me to carry out the suggestion contained in a shrewd remark of the elder, under whose roof I lodged, that "the best way for a young minister to obtain a good settlement was to take the *poorest place* he could find, and make it the *best place*." The first part of this temptation I certainly entered fully upon. In the second or third year of my pastorate, the afternoon service was brought forward to the morning, and the seats were rented. These were considered violent

changes, and for a time threatened the destruction of the church. But it lived, and really began a sound growth from that day. In the month of June, 1848, I was invited to preach in the afternoon in the Presbyterian Church of Greenburgh, at the junction of the Saw-mill river and Tarrytown and White Plains road. The attendance gradually increased, and a few months later the church, by unanimous resolve, made a change of its relations from the Bedford Presbytery, who declined to aid it any more, to the Classis of New York. The public records show that this church has had several incorporations. First, as a Presbyterian or Congregational, in 1790, under the Westchester Association, an irregular Presbyterian judicatory, long since extinct; second, as Congregational; third, as Presbyterian, incorporated several times, and fourth, as a Reformed Protestant Dutch Church. Its experience has been much like that of the church at Sing Sing. Both were afflicted, at different times in their history, by the Westchester County Association; and, after years of trouble and change, the latter found rest in uniting with the Presbyterian, and the former in entering the Dutch denomination.

Before going to Greenburgh I had entered into an agreement with a few friends at Bronxville, some five miles southeast of Greenville, to preach there in the afternoon, provided a church edifice could there be erected. In the spring of 1850 the building was actually built and a church organized. The persons, with their families, prominent in this work, were

either members or attendants of the church at Greenville—Mr. Jas. P. Swain, Mrs. Alexander Masterton, Mrs. Peter Perney, and James W. Prescott. Greenburgh church was now fortunately connected with a new enterprise at Hastings, and placed under the efficient pastorship of the Rev. Philip Phelps; while Bronxville, in the place of Greenburgh, was united with Greenville, and grew up under my care. This last union enabled me to take the Church of Greenville off of the Board of Missions, an event to which I have ever looked back with pleasure. In all these changes I was installed over no church but Greenville, and simply labored in these other stations as a voluntary missionary. In Hastings I did not preach, for want of a house. The poorest accommodations even could not be obtained. The Rev. Philip Phelps, Jr., was the first preacher there. After two years he resigned his charge of the Church of Greenburgh, and devoted his whole time to the one at Hastings. It grew rapidly and became self-sustaining, with but \$400 in all, of missionary aid. Under his ministry their present house of worship was erected and subsequently enlarged.

This church was mainly founded by Mr. Albert Chrystie, of the Collegiate Church, New York. He was, at its organization in 1850, joined in the eldership, and ever after supported in all his efforts, by Mr. Wm. Henry Saunders, from the Independent Church of England. They magnified their office, and were faithful unto death. Two truer and nobler men have

seldom upheld the hands of a pastor, or guided a church through the years of its infancy. Mr. Phelps removed to Holland, Michigan, June, 1859, and was immediately succeeded by the Rev. D. McL. Quackenbush. His ministry was able and profitable during the two years of its continuance. He was succeeded for about three years by the Rev. Wm. Henry Johnson. The present pastor, Rev. T. R. G. Peck, entered upon his duties May 1st, 1865, and is meeting with encouragement. The house in which he ministers is being extended for present accommodation, while a parsonage and a stone lecture-room will be built this summer. The Rev. Joseph A. Collier succeeded me at Greenville and Bronxville, becoming pastor of both churches October 3d, 1852. In 1855 these churches were separated, and he continued for a few weeks pastor, simply of the latter. He was succeeded at Greenville by the Rev. Aaron A. Marcellus. After several years of service he was followed in the pastoral office, for about eleven months, by C. R. V. Romondt, and he from December, 1861, to the present time, by the Rev. John Pitcher. At Bronxville he was succeeded, in October, 1857, by the present pastor, Rev. Washington Roosevelt. The latter never cost our denomination a hundred and fifty dollars, either for preaching or an edifice. It was a clear gain throughout, being composed of persons from other churches, who brought with them the ability and spirit to support themselves. It was organized like that at Hastings, and on the same day, with but twelve members.

It has been well sustained from the first day by a few liberal and energetic spirits, and is in some respects an able church. The influences brought to bear in that region, and in our growing classis, were such as seconded, in an incidental way, the noble and successful efforts of the Rev. Dr. Van Neste, of New York, to establish a church at Mount Vernon. Through his substantial aid and counsel, a faithful vine was planted there in 1853. Its first minister, Benjamin F. Snyder, was greatly supported by missionary aid; but his successor, Rev. Isaac M. See, has been privileged to see it become almost self-supporting. Thus, as the ripples from a stone cast into the water widen and repeat themselves, the waves of church extension spread out over this now beautiful heritage, from the calling of the Rev. Mr. Dubois to be your pastor. He died on the 20th of April, 1844, after a most successful ministry of nearly seven years, and was laid to rest, like his predecessor, in the burial-ground of the Old Dutch Church.

The Rev. Joseph Wilson was settled over this charge in 1845, and he was succeeded by the Rev. John Mason Ferris, in 1849. With this young and energetic pastor came great changes. He observed that the attendance in the South Church building was much larger than in the North, which stood in the country; and in three or four months after his settlement he declined to preach in the latter house, as had long been the habit of your ministers on a part of the day, and confined his services to the former. An arrange-

ment, to which he gave his consent—and \$100 of his salary, was then made, with the Rev. John W. Schenck, to perform all the duties of a pastor for that section of the congregation who preferred to worship in the North Church, and in this way both houses were kept open for two services on the Sabbath. In about one year after this arrangement was entered into, Mr. Schenck resigned his position, when the consistory were led to consider the expediency of securing for the North part of the congregation the labors of a separate pastor. This seemed, on further reflection, to call for a division of the property. In a few weeks a division was agreed upon, by which it was determined that besides the North Church retaining the name, corporate seal, records and silver plate, the South Church should assume a debt of about \$1,000 (for the payment of which a sufficient sum was afterwards realized by the sale of a house and lot given in deed some years before), and give to the North \$2,000, together with the North Church building and burial ground. And the North should release to the South all church property, including the church building and parsonage situated in the village of Tarrytown. For the disproportionate character of this division, I have never been able to account. It would seem not to have occurred to your minds until some time afterwards, that if you attempted to confine yourselves to your old church edifice you must utterly die out, and that if you left it it would be worse than nothing to you in value, nor that the money you had received was not more than half enough to obtain for you *even a parsonage*.

Of the 126 families and 230 members reported, 66 families and 90 members with the pastor, passed to the South Church, and 60 families and 150 members remained with the North. Of the 150 left on the record as members of the latter church, full 40 were either such as could not be found, or such as we have sought for good reasons through many years, and not without some success at last, to be relieved of. Oh, those *old records of members*, so much valued in the separation, were almost enough to have driven away any minister you might have called ! At a meeting of the congregation called by the Consistory to consider and approve of the above agreement, it was resolved to call the Rev. William Brush to be your pastor. He came, saw the state of things, and in three months resigned without being installed. This was in March, 1852. The North division of this congregation was now distinguished in her corporate name as the First, and the South, as the Second Reformed Protestant Dutch Church of Tarrytown. The latter was organized November 24th, 1851, and the Rev. John Mason Ferris was installed over it on the evening of January 11th, 1852. The sermon was preached by the Rev. Abel T. Stewart of Greenville ; the charge to the pastor was delivered by the Rev. John L. See of Unionville, and the charge to the congregation was given by the Rev. Abraham D. Wyckoff, of Greenburgh. After a few months they enlarged their house of worship and grew steadily under the care of their pastor, until in the fall of 1854, when he removed to Chicago. It con-

tinued to grow under his successor, the Rev. John A. Todd, who was installed in the early part of the following spring. During the last eleven years, covering his entire ministry down to the 21st of April last, it has received into its communion 160 persons on confession of their faith, and contributed \$17,832 for benevolent purposes. The years 1857 and '59-'64 and 1865 were especially fruitful in conversions.

In July, 1852, I accepted a most unexpected call of your Consistory, and on the last Sabbath of that month entered on my duties as your pastor-elect. Your call, on being tendered the second time, and made as inviting as was possible in your ability, offered me for my temporal support \$650; and this, with the exception of a small donation, was all I received for some time after my settlement. In October a committee of the Consistory was appointed to find and report a site for a new church edifice. Nothing particularly followed this action, but in December it was resolved to invite the congregation to consider this subject. The notice was given from the pulpit, and the congregation assembled and resolved, that William See, William F. Van Wart, Alexander Watson, Abraham D. Stephens and William Hawes should be a committee to look for suitable grounds for a new church edifice, and ascertain what funds could be secured in the congregation for the object. They reported two lots; one opposite the North Church, and the other, the one afterwards selected. Each person was invited to express his views in the fullest manner, after which it was unanimously decided

to purchase the lot on which this, our present house of worship, is erected.

The parsonage which you had nearly completed was sold, and it was subsequently determined to erect one nearer to the church edifice. An acre and a half of land was obtained for both buildings, and on this beautiful spot they were erected in the same year.

And now we turn from the "*Old Church*," beautifully standing in all its associations of religion, scenery, romance, and the sleeping dead. Many hearts have communed with Christ within its walls, part of whom "have crossed the flood, and part are crossing now."

Its bell on certain occasions shall yet ring out its silvery notes to the margin of the Hudson.

"Pocantico still rolls his stream
Beneath the bridge of Irving's dream,
As when he heard the tramp and scream
Of Ichabod, that fearful night
When Brown Bones gave him such a fright."

"The rivals sleep, and with them he whose wand
Hath made their names so famous in the land ;
By the old church they sleep,
Beyond death's stream,
No more to laugh and weep,
No more to dream.
With thousands in God's acre they repose,
Where the hushed wind in gentlest whisper blows,"

and where the arch-angel's trump will yet be heard joyfully waking up thousands of infant children, and adult believers to meet their blessed Lord.

Sunnyside and the grave of its illustrious occupant will be protected. Andre brook will ripple on over its short bed to the river, and the monument erected

to his captors will stand, and surely the Old Church that antedates them all in history will be preserved.

Here, in *this* house, dedicated to the worship of our God on the 24th day of May, 1854 (our thoughts all recur to the lamented Beethune, who performed the service, and in our hearts we could wish him back to earth, did we not believe him to be in Heaven), we have with great comfort for twelve years, preached the everlasting Gospel. *Here* we have besought men in Christ's stead to be reconciled to God. *Here* we have prayed for the conversion of sinners, and the growth of believers. *Here*, in obedience to the terms of your "call" and my public promise, we have imparted catechetical instruction to the youth, and regularly explained the Heidelberg catechism on the Lord's day, and *here* we have never failed to make supplication "for all that were in authority." On no Sabbath during our late dreadful civil war did I, when leading your devotions, fail to pray for the President of our country, the maintenance of our government, and the restoration of the Union. When our interest was heavy we were kindly presented with \$200 a year for five years, by the Consistory of the Collegiate Church. That gift I have always considered one of the turning points in our success. Our shed was roofed at an expense of several hundred dollars by our friend Anson G. Phelps, Jr. Our excellent bell was presented by another friend, Wilson G. Hunt. The furniture of the house, and many of its fixtures, were obtained in a great degree by the persevering efforts of the ladies.

Our organ was the result of persevering efforts on the part of a committee, and shows what a congregation can do when they feel an interest in a work. We began, to raise money for an Organum Harmonicum, and caring but little for it, failed. We undertook for an organ, and caring much for it, succeeded. It is an excellent instrument, worth more than double its cost, and only needs the accompaniment of the new "Book of Praise" in every pew, and its use by every worshipper to prove a decided help in an important part of the service.

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On the 14th of June, you were invited at the close of the service to meet on the following Tuesday evening, and devise means for liquidating a part or the whole of our church debt. Nine persons responded to the call; God was present at the meeting. An earnest sermon followed on the next Sabbath morning, founded on 9th verse of the 29th chapter of the 1st Book of Chronicles. "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the king also rejoiced with great joy," wherein we sat before you in the solemn crisis of our church affairs, a connected scriptural argument with most weighty considerations for your immediate action for relief. You met again and accepted the proposition of Mr. William Wallace to raise \$500 outside the congregation, on condition that the whole sum of your indebtedness should be paid in thirty days. You met again, and then once again, and reported the entire needed

sum of \$7,762, secured. The committee consisting of William See, John R. Bacon, William B. Landrine, Edwin R. Bogardus and William Hawes, at once collected the subscriptions and paid our entire debt. For this success we were indebted for substantial aid to some friends not included in the congregation. They never gave to a more worthy cause, and we shall ever have reason to respect and love them for their kindness; but as a people including now those worshipping with us during a part or the whole of the year, you did nobly. Many of you gave to the extent of your ability and with the best of spirit. I think of no words adequate to the occasion, but those of King David when addressing all Israel and expressing the emotions to God after their large contributions to build the temple, "Now therefore our God, we thank thee and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." Oh, it was a blessed consummation of labor, of hope, and of prayer. We could only obtain in subscription some twenty-eight hundred dollars in all the land to build with, and forty-eight hundred were all we had from all sources to purchase and begin to build all you now see of our present church and parsonage property, valued as it stands to-day at thirty-five thousand dollars. Again and again you contributed to reduce the principal, but your last sweeping effort was the noblest thing in your long and noble history. It was like

Mary's princely anointing of her blessed Lord, when she poured the pound of ointment of spikenard, very costly, upon his head and feet, and in many places and through many years it "shall be spoken of for a memorial of" you.

During the past, nearly fourteen years of hope and fear, labor and change, we have received into our communion, on confession of their faith, a hundred and thirty persons. Our present number of members, free from many who were weights to our progress, and all whose residence is unknown, is a hundred and ninety-four. With those whom we have gained from the world, we think of those whom we have given up to heaven. In memory they crowd upon me, from the first one to the last; and I think of John Sherwood; Mrs. Elizabeth See; Abraham D. Moore; Mrs. Catharine Devoe; Mrs. Mary Yates; James P. See; Mrs. Albert Minnerly; William Brown; Mrs. Mary Sherwood; James S. Van Wart; Margaret Ann and Sophia Louisa See; William Dearman; Mrs. Martha Jane Martin; Mrs. Isabella Gearhardt; Mrs. Sarah A. Knapp; Mrs. Elizabeth Kenyon; Mrs. Phebe Landrine, and Julia De Revere, her daughter; Mrs. Mary Snowden; Leah See; Paul H. Powles; John Devoe; Teressa W. Tallman; Mrs. Mary Brown; Mrs. Mary Vail; Levi S. Carl; Mrs. Sophia Devoe; Jonathan Bayles, and Mrs. Catharine Guthrie, who, down to the latest hour of her long life, and months after she had become a child on every other subject, could be aroused at any time by the mention of the name of Jesus, to the most beautiful

and Christian expressions concerning his precious character and grace ; Mrs. Anna F. Yerks, Isaac Tompkins, and Catharine his wife, Joel Knapp, Peter See, Mrs. Sarah Shindler, Mrs. Catharine Weis, William Couch, Mrs. Elizabeth Tracy, Mrs. Nancy Bayles, Mrs. Jane Devoe. These happy spirits now compass us about as a great cloud of witnesses, and urge us to lay aside every weight, and “run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.”

Taking into consideration the favorable circumstances under which we meet this day as a church of Christ ; the room and conveniences we possess over and above our old house of worship ; the great advancement of the cause of our Redeemer in the growth of other churches that have sprung from this ; the present harmony, strength and prospects of this the mother church ; and the rich blessings of God which have rested upon it for one hundred and sixty-nine years, visible especially in the number of conversions and numbers ripened for heaven, and departed in the faith, we have highest reason to raise our “Ebenezer, saying, Hitherto hath the Lord helped us.”

And now it is asked why I leave a church and a county with which I have been so long identified, and in which my labors have been so manifestly blessed. Is it to find easier work ? Surely not, when so much of the hard and discouraging work here is done. Is it to find stronger and truer friends ? They cannot be

found in this world. Is it to find a more pleasant home? In this, too, I would fail; for the parsonage, I have thought, is located more beautifully than any other one on the enchanting road that connects Sing Sing with Yonkers, on the bank of the Hudson, on which it has been truthfully said by one of the ablest and oldest pastors of New York city, "is gathered more intelligence, religion and wealth, with natural and artistic beauty, than on any other stretch of the same number of miles in this country." I go from you, then, who are now in good position to be left, that I may help those noble men who are laboring for the extension of our church in the West; *that* I may aid in laying foundations on which other men shall largely build for Christ; *that* I may mould the minds and characters of the children who may come under my care, and exert some influence on the young men who, for the most part, must become our Western ministers. Surely my call is great. For two years I have struggled against it, but it has fought its way in upon my judgment and heart, until now I am ready to respond to it at the necessary sacrifice. God has been my helper since first I began my struggles for a liberal education, and my dear friends, now pray that He who has been my strength in the past, may stand by me in the future of my course, and help me even more.



